The Bombay Guardian.

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WEEKLY REVIEW.

—The death of Chevalier Grondona, Consul for the kingdom of Italy, a well-known and much-esteemed member of Bombay society, early last Sunday morning under specially distressing circumstances, has been the topic of the week. Mr. G. was writing his overland letters last Saturday and complained of a rheumatic pain in his knee which troubled him, and Dr. Lorigiola, a physician who had just landed in Bombay, offered to relieve him by a hypodermic injection of morphia. He ordered two grains from the chemist, but the chemist supposed the word to be grammes and the consequence was that immediately after the injection very serious effects became visible. For many hours the utmost endeavours were made to overtake the action of the poison but unsuccessfully and Mr. Grondona died at 3 a.m. on Sunday. Modern science is doing its utmost to diminish the number of contigencies by which every human life is more or less assailed, and people sometimes talk as though we were just on the eve of a scientific millennium, in which the innumerable contingencies of former days shall be unknown. How far this is from being the case is daily shown. Somehow or other, fatal accidents continually occur. It does not appear that the percentage of mortality is measurably reduced. As we were saying the other day, when we seem to have effectually closed one of the thousand doors by which death enters, we find that death has entered by some door that nobody had thought of. After all the grand thing is not so much to be guarded from death as to be ready for death, ready in this sense that if called suddenly away death shall not rob us of that which we value most, but prove the introduction to a better mansion than that we here occupy.

—A correspondent calls attention to a mistake in the January number of the *Indian Watchman* representing two pupils of the Poona Conference school as having passed in the matriculation examination, when the fact is that they failed. We suppose it was by some inadvertence that this mistake was not corrected in the subsequent numbers of the *Watchman*, or perhaps the editor of the Indian Watchman took it for granted that its readers had already become acquainted with the facts from other sources. At all events, our correspondent should address the editor of that paper and not ourselves.

—Besides the Rev. Mr. Harding whose intended departure for America we noticed last week, another veteran missionary of this presidency has left us this week for England. We refer to the Rev. J. V. S. Taylor of the Irish Pres. Mission whose health has been a good deal enfeebled of late. Mr. Taylor is, we suppose, the oldest missionary of this presidency having come out in 1845. Originally in connetion with the London Miss. Society he subsquently joined the Irish mission on the abandonment by the former of their operations in Guzarat. Mr. Taylor has written a number of useful works in Guzarati, some of them metrical, and has conferred a favour upon the general public by the preparation of a Grammer that is highly esteemed. It is much to be hoped that Mr. Taylor may soon regain his health and be enabled to return to this country.

—We learn from the Calcutta papers that the Rev. G. H. and Mrs. Rouse have just left for England under medical advice. We hear that the Rev. Mr. Jacobs arrived in Calcutta last week to take the place vacated by the Rev. Dr. Thoburn.

—It is a great mistake to speak of Theism as though it constituted a definite and distinct form of religion, and as though theists worshipped essentially the same God. A hundred theists may be worshipping a hundred different Gods, and each of them imagine that he is worshipping the only God. To satisfy oneself with regard to the truth of what we are saying, it is sufficient to consider the testimony given by different theists concerning the God they profess to believe in. In a sermon lately delivered to the Prarthna Somaj of Ahmedabad the following sentences occur:

"Theism, at every time and in every place, means, in its widest sense, the religion of God, It includes all creeds and schools of theology. without any distinction of sect or denomination. By gathering under its pale all the various forms of religion, it infuses its spirit through all of them; no matter how diverse the forms themselves might be. From Pantheism down to Idolatry, its spirit pervades all systems of religion. Of course, its power is increased or diminished in proportion to the purity or impurity of the particular form of religion in which it might be found. But surely, whatever that form may be, theism is certain to be found there." "Though it predominates in all the religious systems of this world, it does not therefore accept them in their entirety, but discards all that is absurd and misleading as the grain discards the chaff."

According to these statements, Theism enters into alliance with and becomes part and parcel of all religions even the most corrupt. It is consistent with polytheism, pantheism and indolatry. But after having been for some thousands of years in subjection to those religions, it now proposes to subject them to itself. But quite apart from its connection with the religions that have had sway among men, and on the supposition that it should wean men from all but the worship of one supreme God, it is quite possible, nay, it is certain, that no two theists will have the same conception of the Lord of the universe. Men may believe in one God and yet represent him to themselves as diversely as the Mahomedan and the Hindoo do. It must in the nature of things be so when it is man that makes the religion instead of God; when the religion consists of man's guesses instead of God's revelation. The Christian knows in whom he has believed, having a definite revelation of God, by means of which he is able to test the various opinions that present themselves. Nothing would be easier than to show, by extracts from the writings of theists, how utterly conflicting are the views entertained concerning God and concerning duty by this class. Take simply the sentiments expressed from week to week by the three different parties into which the original Brahmo Somaj of Bengal has been divided. God has employed many notable and admirable methods to give men a clear and just conception of his character. His character is brought out in his dealings with a particular nation chosen for the very purpose of securing the knowledge of himself and of his will to man. It is brought out in the laws which he has given for the guidance of men. It is brought out in the judgments executed on ungodly men. In the promises given to his people. In the detailed information concerning the nature of salvation, and the way in which it is obtained. It is specially brought out in the life of Christ, the image of the invisible God. Finally, the gift of the Spirit to the true believer enablea him rightly to understand the revelation made of God in the Scriptures and fits him to become himself a means of showing forth the character of God.

OUR AMERICAN LETTER.

BY C. P. HARD.

The country is in a very prosperous condition. Dr. J. P. Newman, whom you so pleasantly remember in India, stated in his masterly thanksgiving sermon printed in the January number of the Homiletic monthly, that he had received from the Agricultural Bureau in Washington statistics showing that the corn crop of 1879 was 1600 millions of bushels, more than three hundred millions increase, worth 593 millions of dollars. Wheat 420 millions bushels, increase thirty millions, worth to the farmer 450 million dollars. Oats 365 million bushels, worth 113 millions. Rye 24 million bushels, eleven million dollars. Barley 40 million bushels, 28 million dollars. So this proportion holds as to buck wheat, potatoes, hay etc. Cotton 5 million bales, 244 million dollars, worth to planters beyond expenses 190 millions. Grand total 2,152 million dollars, giving the farmers and planters beyond expenses 1,750 million dollars. The Doctor believes that as a summary of all crops the agriculturists will have realized in 1879 nearly 3,500 millions of dollars. The great statistician in Washington estimated that we can export 225 million bushels of grain, and that we cannot meet the demand. You see the vast resources of the country are not yet developed. Two hundred millions of people can be maintained here. The near census will probably show about one fourth of that number. Here is a solution to the East Indian question. There is much land to be possessed, as we have long been taught that "Uncle Sam is rich enough to give us all a farm." Doubtless the rates of passage to

America will be gradually reduced. Now one can go first class for six hundred rupees. But many, accustomed to a warm climate, could go second class, as many Americans do in going to the East. Hence no one need feel nettled by any array of circumstances which may be unfavorable or embarrassing. All he has to do is to be industrious and economical. Accumulating sufficient for passage money with a little surplus to last till employment is found, an East Indian is as well off as any monarch. We should think that this class, so proficient as writers, book keepers, cashiers, shipping agents, railway employees would find plenty of work along lines suited to their experience. Providence thus has provided America for classes in India as well as for classes in Europe, while also he is enriching India spiritually by His gifts from the far land in the west. Splendid New York weekly papers of eight large pages cost one dollar for a year. Any man in India who wishes to become posted can send a draft on England. Certainly the mail would not be more than the first price of the paper. Those which we would suggest would be the Weekly *Witness, Tribune, Times, Post, Herald.* The first is religious, based upon a daily edition, has correspondence from all parts of the country, deals with practical subjects for the masses, has varied stores of information in all departments. Here common education is free. Property has to support the schools, in which a thorough education in reading, writing, spelling, geography, arithmetic, algebra is imparted. A poor man with many children may be in a community where a wealthy bachelor lives. The taxes of the latter have to maintain the school in proportion. This is a great advantage to the poor. Then the high schools of the villages and cities are open to the public. Higher education in the colleges is often gratuitous as far as the professorial instruction is concerned. A student has the expenses of keeping himself alive and clothed and supplied with text books. The churches beyond this have growing funds to aid the education of needy worthy students. God is saying "let there be light" all over this land, wherever the tongue of the school bell strikes. Yet East Indians who see it to be their duty and privilege are placed at an advantagious point for missionary work.

Walworth, N. Y.

The Bombay Guardian.

SATURDAY, MARCH 27, 1880.

APPARENT DISCREPANCIES.

Nemo asks us to explain the apparent discrepancies in the accounts given by the different evangelists of the incidents connected with the resurrection of Christ. What are we to understand by discrepancies? If one witness testifies that he saw a certain person felled by a blow in front of a two-story house, and another testifies that he saw this man lying on the ground near some three-story houses, and another that he saw the same man about the same time sitting on the ground in front of a vacant plot of ground, it may be said that there are apparent discrepancies in their testimony. If another witness should present himself and say that he saw the man knocked down in a street having on one side a two-story house and some three-story houses, and on the other a vacant area, and that after a little the man so far recovered himself as to sit up, the discrepancies will disappear. But perhaps suspicion will be thrown upon the testimony of the last witness because it so nicely meets all the difficulties created by the first three testimonies. If instead of the last witness, we have nothing but the first three witnesses, a clever lawyer may make it appear that there are contradictions in their testimony. But another equally acute lawyer, rising on the other side, may give a conjectural account of the matter which will reconcile those testimonies, so far as to show that there is nothing necessarily discrepant in them. And this last solution will really be more satisfactory than the first case supposed in which a fourth witness meets all the difficulties awakened by his predecessors. Some sagacious Lord at home is writing in one of the papers against Christianity, and says that the apostles were impostors. The impostors of our day are then a sadly degenerate lot, and it were a thing to be much desired that we had some succeessors of those early impostors, men so passionately devoted to the good of their fellow-men as to be willing to run the gauntlet of all that human malice could invent, not that they might obtain any wordly good but that whosoever would might obtain the fruits of the Spirit, love, joy, peace, long-suffering, patience, gentleness goodness, temperance, faith meekness; men that could at any moment exchange their chains, their flagellations and daily death peril for honour and ease by bowing down to the statue of the emperor and burning a little incense. If they were impostors then they must have been great fools, and the most indifferent forger of the present day would have put them to shame for the utter neglect of the most obvious precautions to make their statements tally. If the resurrection of Christ is an invention, it differs widely from all the inventions that history tells us of. Our fourth witness, instead of meeting all the difficulties suggested by the testimony of the three first, comes in with a narrative widely differing from them, when there was not the slightest occasion for any such narrative as he has given, save on the supposition of its truth. No one denies that the writer of the fourth Gospel had the first three before him; no one denies that there were critics in those days ready to seize upon any flaw that could be found in the evangelists; yet John writes with the utmost freedom and without the slightest indication of a desire to anticipate doubts; just as the earlier evangelists had done, and just as men will naturally do who are conscious of the truth of what they are proclaiming and who have an unwavering conviction that truth knows how to defend herself and can be trusted to do it.

The fourth evangel is supplementary in a great measure, embodying matters not related by the earlier writers. And we suppose that there might have been forty accounts of our Lord written in the first century, all differing from each other and from the four Gospels, as the four differ from one another,, and yet all true. That long chapter, the 11th of John, is filled with an account of the resurrection of Lazarus; in the earlier Gospels such events are often dismissed in a single verse, as the writers were aiming at great brevity. Copies could only be multiplied by a laborious transcription, and it was most desirable that they should at first consist of as few words as possible. It is absurd to say that because John only mentions Mary Magdelene as going to the tomb early in the morning, that he thereby means to give the lie to the statement made by the earlier evangelists, that there were a number of women. In fact, John's own account of what Mary said to the apostles shows that she was not alone: "They have taken away the Lord, and *we* know not where they have laid him." Matthew mentions only the two Marys; but Mark tells us that Salome was was with them and from Luke it would appear that there were others still. If each of the Gospels had been prepared with the strictness of a legal document, embracing all possible particulars, it would have greatly increased the bulk of the documents and would have at once suggested the idea of studied collusion and imposture. There were a number of women who went to the sepulchre at break of day, taking the necessary ingredients for the embalming of the body of Jesus, as nothing was further from their minds than that he was to rise. They found to their astonishment that the stone had been removed, and looking in, saw that the body was not there. Immediately it struck Mary Magdelene that here was something that the apostles should at once be informed of, and she ran to the place where they were, to tell them. She after wards hurries back to see if any thing farther could be ascertained. The localiiy was a little off from the main road and there were doubtless several paths by which a person could go to the main road from it. She returns by a different route from that which the other women were taking in their return to the city. Jesus appeared to these other women on their way back and he appeared to Mary Magdelene when she had reached the sepulchre the second time.

The writer was a confirmed infidel and was brought to believe in the truth of the Scriptures by means of Paley's Evidences, and one of the strongest arguments of Paley is derived from the evidence afforded by the apparent discrepancies of the Gospels, showing irresistibly that there was no collusion and studied harmonizing of the accounts, as there certainly would have been if the testimony had been fictitious.

The "Resurrection of Jesus Christ, by the late Robt. Macpherson, D.D. Aberdeen," contains an examination of the speculations of Strauss, and deals with the apparent discrepancies of the Gospel narratives. There are many other books that go into the matter more fully than our space allows us to. Robinson's "Harmony of the Gospels" is a good book. We do not accept any view of inspiration that make a difference in the relative value of the different writings. The inspiration that we believe in is one that has secured to us the word of God reliable in all its parts, no matter what the operation by which the aim of the Spirit was accomplished in the minds and hearts of the writers. At the depot of the Bombay Tract and Book Society may be found a large and admirable collection of works of an evidential character. Write and get their classified Catalogue of English publications.

TENT LIFE IN PALESTINE.

We have just returned to Jaffa (Joppa) from a tour of seventeen days in Palestine. Leaving this place at 8 A.M. we arrived in Jerusalem at 5 P.M. of the next day, having ridden on horse back all the way, and much of the time through cold and blinding squalls of rain and hail. We remained at Jerusalem till Saturday morning, when we rode down to Jericho and spent the Sabbath there, having our camp pitched beside Elisha's fountain. The next week we passed on through Bethel, Shiloh, Shechem, Samaria,

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Dothan, Jezreel, Shunam. Nain, Mr. Tabor, Gennesaret, Nazareth—where we spent a Sunday—Carmel, Cesarea, and back again to Joppa. We travelled on horse back all the way and made some hard marches, but in most respects our camp life was made exceedingly comfortable. Our party of five—three ladies and two gentlemen—were provided with two well furnished tents, while an experienced Abyssinian cook plied his art in an ample kitchen tent hard by, and gave us fare very nearly equal in both quality and variety to that furnished in the hotels of Jerusalem and this place. A Christian dragoman acted as generalissimo of the camp, which consisted of a cook, bearer, and four muleteers, with six saddle horses, and twelve pack-horses and donkeys. The tents in Syria are quite inferior to those in use in India, but in ordinary weather serve their purpose very well.

Tourists in Palestine are usually anxious to visit as many places as possible during their stay in the country, and hence arrange to have their daily marches as long as they can be made, but the result is not wholly satisfactory. It is an easy matter to ride so many miles, and be told that such and such an event transpired at a certain point, but to make the visit really interesting and profitable, one should stop long enough to read up the best authorities and try to get as vivid an impression as possible of the scenes of two or three thousand years ago. This, however, I fear is not often done. Many "do" the country in a week, and go away knowing very little about it. For my own part, I have been many times repaid for my journey, but I have every day regretted more and more that I could not either make shorter marches or stop longer at each halting place. I cannot tell with much accuracy how far we rode each day, for the people here do not measure distances by miles, but by hours. "How far is it to Bethel?" we ask, and are told in reply, "about nine hours." The Zenana women in India, who have but hazy ideas of distances in the outer world, make the cost of doolie hire their standard of movement. A very short distance is "*do paise ki duli*," while a longer road is two, four, or more annas. We often wished for better standards of measurement, but on the whole we made our marches very easily. We were never in the saddle more than ten hours in a single day, and sometimes not more than six or seven. The roads for the most part were wretchedly bad. On the mountains we stumbled over huge stones or clambered over rocks, while in the valleys we often floundered through mud, or skirted along the edge of newly ploughed fields.

Much as I had read about the hills of Palestine, I was quite surprised to find how very mountainous the country is. David ruled over a nation of mountaineers. A good many fertile valleys are found among the mountains, it is true, but by far the greater part of the province consists of rugged mountains, wholly denuded of trees, and half denuded of soil. The rocks are all limestone, and the scanty soil is very productive, but the ancient terraces have long since disappeared, the forests have all been destroyed, and but few of the hills are now cultivated. From Jerusalem to the sea of Galilee, a blight seems to rest on the whole land. The valley of Esdraelon is rich as the Ganges plain, but has not a single village throughout its whole extent. The sea of Galilee has a rich country around its western and north-western shores, but not one fourth of the arable land is under cultivation. The blight of the Turk has fallen upon everything.

The people of Palestine are chiefly Mahomedans, but are not attached to the Sultan. All classes agree that the rule of the Turk is rapidly drawing near its close, and if any one regrets the fact he keeps his regrets to himself. The government is worthless, and the people are oppressd out of measure. The late war brought much misery to the people in the shape of increased taxes and forced conscription, and the utmost misery still prevails among the poor. I have tried to find out the drift of public opinion on political questions, but without much success. An intelligent Syrian Christian probably expressed the truth when he said, The Mahomedans are indifferent; they don't care who comes to rule them. The Christians expect that either France or England will take the country, and for the most part they prefer France. The French have been much more ready to protect the Christians than the English, and hence are more popular, But all classes expect to pass under foreign rule."

J. M. T.

INTERNATIONAL BIBLE STUDY.

We now enter upon a new septenary of Bible study, a new Sabbatic year, consisting not of 365 days but of 365 Sabbaths. The course of Berean lessons which we have just concluded was so arranged at to take the pupil through the Bible by one route, in seven years. This is succeeded by a course of study arranged to take us through the Bible by a somewhat different route in seven more years. In England and America and other contries, the year begins, as it should, at the beginning of January; but India, unfortunately, is three months behind the rest of the world. One of the ends proposed in the international lessons is simultaneousness of study in Sunday-schools throughout the world, and it is a pity that we should break this harmony in India. Having once let the other churches of Christendom get this start of us it will be difficult for us to overtake them.

April 4, 1880. *Matthew* II. 1-12.

It is a great advantage when a biographer has been himself the companion and intimate acquaintance of the one whose biography he relates. Matthew lived in the very province in which Christ spent most of his earthly days, was his contemporary, his companion, and himself a witness of almost all the events he narrates. He was well acquainted with those in whose house Jesus had been born and grown up, and had the best means of knowing what they knew regarding him. He must have heard innumerable anecdotes of the childhood of Jesus from the lips of Mary and of the brothers and sisters of Jesus, and nothing shows more clearly the divine guidance under which he wrote than the fact that he abstains from the narration of these things. To an ordinary writer the temptation to speak of these things would be great. Mohammedan writers delight to tell of this and that wonderful thing that characterized the childhood of Mahomed. We have no mention of any supernatural works wrought by Jesus of Nazareth until the time came for him to enter upon his ministry. His birth was supernatural, as it needed to be, for exclusion of every taint of sin from the redeemer; and there are visions and dreams and signs to certify his birth to representative classes,—shepherds, Gentiles, the king of Judea, and holy men and women who were honouring God by faith in the promises and expectation of the Messiah's advent. We are not told that our Lord caused any account of himself to be written down during the days of his earthly abode; but he promised his chosen disciples that the Spirit of God would come to them and bring to their remembrance whatsoever he had said unto them. Christians need not any visions of the heavenly host to establish them in the truth of what is here written. They have the testimony of men who lived a thousand years before the advent of Christ and plainly set forth the great features of his character and work and death and kingdom. They do not repine because they were not eye-witnesses of his ascension; for they have had experience of the power of the risen Jesus in their hearts, doing works that no one less than a divine Saviour could accomplish. And during every generation that has gone by since the apostles feel asleep there have been men and women just as competent to witness for Christ and just as ready to seal their testimony with their blood as the apostles were.

"There came wise men from the east." The deportation of the Jews to Babylon was the means of making the eastern nations acquainted with their scriptures. The pious and learned Jews were able to point out to the *magoi* or *magi*, the remarkable fulfilment of prophecy in the deportation of the Jews, the chastisement inflicted on various nations and the overthrow of Babylon by the Medes. Copies of the prophetical writings appear to have continued with them till the time came for the prophecies of Daniel to be fulfilled. Many Jews still remained in those eastern countries and doubtless preserved their Scriptures. At all events the *Magi* or wise men here mentioned were on the alert for some indication of the appearance of the promised Messiah, and it pleased the Lord to give it to them, not so much for their own sakes as to intimate the importance of the advent of Christ for the Gentile world. "Where is he that was born king of the Jews?" They had in their minds perhaps the 2nd, the 45th and the 72nd Psalms, the 9th of Isaiah and the 7th of Daniel. The star might have guided them directly to Bethlehem, but they were guided to Jerusalem that there might be a testimony to the Messiah in the capital.

"Thus it is written." Here we have the testimony of the chief priests and scribes, the very classes that were afterwards so hostile to Christ, to the fact that Bethlehem was the prophecied place of birth of the Messiah. No Bethlehemite beside ever professed to be the Christ.

"What time the star appeared." In a private interview, Herod, alarmed at what he heard of the expectations of a national deliverer entertained by the Jews, and by reports that had excited so much attention in Jerusalem, had a private interview with these *Magi* and having found out the time that had elapsed since they had first seen the star, sent them to Bethlehem to institue a search for the child and let him know, that he also might come and join in rendering honour to this great personage. And doubtless there were many others in Jerusalem who were eager to obtain intelligence of the new-born Saviour. Here then we have something remarkable: a company of Gentiles instituting, in behalf of the Jews, a search for their promised king. One is reminded of the words of the prophet Isaiah: "Who is blind but my servant? or deaf as my messenger that I sent? Who is blind as he that is perfect, and blind as the Lord's servant?"

"When they saw the star, they rejoiced with exceeding great joy." Is there no star offering to guide the modern Parsees and other nations of orient to the Saviour of the world? Let them give up their vain

notions of national religion and discard the systems that only feed a contemptible national pride and be really willing to be guided from on high, no matter where, so that it is God who guides them, and they will not be long without a star to show them the way to him who is the anointed Saviour of the world. "We have also a more sure word of prophecy; unto which ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts."

REMINISCENCES. LXIV.

Under date of February 24, 1843, Homunculus has an extended analysis of Schiller's *Sendung Moses* (Legation of Moses.) He seems to have been greatly taken with this work which led the way in a style of criticism that has since had a great deal of vogue. Its charecteristics are these: Rejection of the supernatural; acceptance of the natural; conjecture of the natural causes of those effects which are attributed to the supernatural. This scheme of criticism is naturally agreeable to the critic, as it allows him to come forward as a creator. His imagination is tasked to body forth the unnarrated circumstances which have been hidden from view by the supernatural. The critic is master of the situation. He is monarch of all he surveys. There is none to contradict him, for there are no facts to shame him if we reject the supernatural. It is a proud thought for a man of these latter days that he should be the historian of three thousand years ago, dismissing to the waste basket the history written by the men of three thousand years ago, especially when the antique document has been from the beginning regarded as inspired. Here is an extract from H.'s account of this work:

He even attributes, I think with not much propriety, a great degree of our present culture to the theosophy of Moses. True, we owe to it the doctrine of a single God; but, as Schiller afterwards shows, Moses got this doctrine from the Egyptian priests, and it is not impossible that it would have eventually become esoteric and disseminated, though it had not been betrayed by him in the natural course of events."

Criticism such as that which is here referred to, would not have been indulged in if the writer had known more about heathenism. The doctrine of a single supreme God is found in Hindooism and in other polytheistic systems, ancient and modern, and just as abundantly known to the populace as to the learned classes. For any body to speak of such a dogma as of the nature of a discovery, would only have excited a smile among Greeks, Egyptians, Brahmins and other polytheists. But the dogma proclaimed by Moses was different from the Egyptian dogma of a supreme being, as light from darkness. Their supreme being was a God so exalted above the range of man's cognitions and feelings, so wrapt up in himself, as to be unapproachable by his creatures, for whom there are other Gods more akin to their sympathies, whom they are to worship. Moses taught the existence of a Supreme being who demands the homage and the confidence of his creatures for himself and forbids all other worship as idolatry.

Besides, I know not if culture depended upon it. For the deistical Hebrews made no progress in science, and cultivated no arts, while the Greeks with their polytheism carried both to the greatest known perfection. Finally, it has come down with two accretions, so that our prayers are demanded by three objects; we are either polytheists or deists; we prefer to be called the former.

The world owes a thousand fold more to the Ancient Hebrews than to the ancient Greeks, and a day is hastening on when the evidence will be irresistible. The ancient Romans inherited the art and science of the Greeks, but what did these do for them? They certainly did not save the state from the most frightful corruption. The Hebrews did not claim to teach arts and sciences; but their mission was to conserve for posterity the highest of all knowledge, the knowledge of God, and of God's scheme of salvation for mankind. The Chr. doctrine of the trinity is simply that the supreme being became manifest in humanity and that the Spirit of God is given to men to enable them to apprehend this manifestation. The doctrine of a supreme Being never saved any body. What is wanted is a *rapprochement* between the sinner and God, and happily there came a time when Homunculus learned this.

The Spartans, the most sober, the Sybarites, the most voluptuous, were equally idle people, living by the labour of their slaves; they were the idlest races mentioned in history.

How was it that inactivity nourished the virtues of the one nation and engendered the vices of the other? It was doubtless by the operation of their different laws, the different moral principles which spoke through their legislative codes. In Sparta there were no individual interests; all were merged in the nation. The citizen's pride was that he was a member of the state; not that he was a man, but a Spartan. The patriotic sentiment overrode the common impulses of personal vanity. He was free only in this sense that he belonged to a free community. The freedom of the Spartan was the shade of a broad tree that overcanopied the entire nation; not a garment which invested and which isolated the man. Among the Sybarites on the contrary, the interest of the mass so far from merging in itself the interest of the individual was rather regarded as hostile to it. The Sybarites had no country; each was his own secret king and demigod, not the less zealously worshipped that he was enforced in some measure to exhibit a show of deference to the nominal sovereign, the community.

Men begin to perceive now a days, that forms of government must be made applicable to the sliding scale of the popular intellect. The go-cart which helps the infant to walk, impedes the march of a man. England has grown up to her present condition under a government that was for a long time admirably fitted to favour her growth; but she now stands fettered and thwarted by it. For a palm-tree to flourish and shoot constantly upward, it is necessary to remove the lofty branches as they decay. To his decrees the sage Solon added one which limited their authority to 100 years, showing that the constitution that is good for one century is not good for the next.

There is a dynamic force in death as in life, and corruption implies quite as imperatively the presence of an active agency as growth itself. The cessation of life is simply inanimation, and without the development of new powers an inanimate body would remain forever inalterable. But how startling, how wonderful is this new, this strange vitality that springs up at the departure of that to which we appropriate the name of life! It is as though a million of living, breathing, sentient and will-full beings were upon the instant enfranchised from the thraldom which had held them powerless and subject to one superior, tyrannical life. They cast off the bonds which united them one to another; each revels in the consciousness of its restored individuality; the appetites of each are now recovered to itself, its life is its own, the peculiar wants of its being are felt once more: it has powers and the freedom to gratify its wants, or to fight for their gratification; and a fearful strife immediately begins. Each atom is its own sovereign now and arms itself for spoil; its own despotic will controls its movements; it goes about in the glow of autocratic energy to glut its awakened powers, to devour, to spoil, to enjoy. Horrible spectacle! yet wherefore horrible? Man, pausing in the contemplation of an ideal world created by his own noble aspirations and peopled by his glorious faculties with sublime images of the godhead, shivers to behold this other spectacle. But his spirit, though allied with life, is not essentially life. And between the animated atom and the animated world of atoms which constitute the beautiful presence of an Antinous, immaterial nature knows no distinction. Rigorous and few are the esthetic demands of man; but universal and without law (for they include all law,) are those of nature.

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

Sir,—You must be aware that considerable discrepancies occur in the naratives which are given in the four evangelists of the events which took place at the time of the resurrection of our Lord;—and that these discrepancies involve miner points in the first three Gospels—but that the narrative given by St. John differs so seriously as to throw a totally different complexion on the whole matter. This is an age in which relegious inquiry conducted in a proper spirit is allowed free course, and the good resulting from it is manifest in the removal of stumbling blocks, and the fortifying the minds of the weak. The first three Gospels then inform us that the holy women came to the Sepulchre early on the first day of the week, and that the angel or angels told them that Christ was not there but had risen from the dead. "Why seek ye the living amongst the dead?" In St. John's narrative Mary Magdalene is represented as coming alone to the Sepulchre,—and when she saw that the huge stone had been taken away, she ran away at once to Simon Peter, and said—"They have taken away the Lord out of the Sepulchre, and we know not where they have laid him."

Now according to the other versions she had already seen the angels, and had been distinctly informed that the Lord had risen from the dead,—and that they were not to seek the *living* amongst the Dead. It must therefore be inferred either that John is entirely wrong in this particular, or that the women discredited the information they had received. According to the same narrative the disciples then accompany Mary to the tomb, and Simon Peter and that other disciple go into the Sepulchre, and find it empty! and they take note of the peculiar disposition of the grave clothes. They however see no angels, and they depart into their own home. Mary remains alone weeping, and as she looks into the Sepulchre, she sees two angels, one at the head, and the other at the feet where the body of Jesus' had lain, and they say unto her "woman, why weepest thou?" She saith unto them: "Because they have taken away my Lord—and I know not where they have laid him. And when she had said thus she turned herself back and saw Jesus" &c. According to this narrative she got no information whatever from the angels,—she did not see the angels till her second visit, and on both occasions she came alone, and not in company with the other women,—and she is further represented as asking Christ himself, supposing him to be the gardener, if he has had anything to do with removing the body.

Now the question is—who were the eye-witnesses?—manifestly three—Mary Magdalene,

John and Peter. John's narrative then, so far as it goes is the testimony of an eye-witness, and must therefore set aside that of Mathew, Mark, and Luke. It may be said that these writers were inspired and therefore could not state anything inaccurate, but it would seem that inspiration applies more to doctrines than to facts, because a thing connot be black, and be white at the same time. Facts are stubborn things and if one man unsays what another man has said, it is clear that both statements cannot be true. Luke gives as one reason for writing his Gospel that he had a perfect understanding of all things from the first, but how he obtained this perfect understanding if not from what he had seen himself and from the testimony of eye-witnesses is not easy to conjecture; and yet his narrative differs very substantially from that of St. John—, agreeing only in one remarkable particular, viz. that of St. Peter having noticed the grave clothes. This writer affirms that the angels while speaking to the women reminded them of the words of Jesus regarding his resurrection, and states that the women recollected them. A circumstance which it is very hard to reconcile with St. John's statement.

NEMO.

SIR,—CAN you tell me why our minister (we are Dissenters) in conducting divine service reads the hymns, stanza by stanza, from beginning to end? The congregation is supplied with hymn-books and at once turns to the hymn when announced, so there is really no *need* of his reading more than the first line or at most, the first stanza. To be sure it does not take up much time (five or six minutes) but I question whether or not it is edifying. So far as my experience goes Dissenting ministers *only* follow this habit. Might it not be given up?

X. Y. Z.

[We think the practice a good one. It is well that worshippers should have their attention drawn to that which they are about to sing, so that they may sing with the understanding and with the heart. And there may be children or grown persons not able to read, and some may have foagotten their spectacles, and possibly there are not hymn-books enough for all.—*Ed. B. G.*]

SIR,—I have read the letter of H. in your issue of the 13th with much interest. The frankness with which he expresses his views is quite refreshing and it is a joy to know that his thoughts are stirred up about Christ even though he cannot believe in Him as a Christian does.

The last paragraph of your Correspondent's letter seems to be the most striking and the one that calls forth the following remarks from myself. He asks the old question which has been asked for centuries and which will be asked by perplexed men to the end of time, viz., "Did Christ die the death of a martyr, or the death of God." He concludes that He died simply the death of a martyr because of His last words upon the cross, "My God, why hast thou forsaken me."

Will you allow me to show how a Christian may regard these words and hold logically a strong position. The student of the Life of Christ must be struck by the feeling of dread with which Christ regarded the end of His life. Whenever Christ spoke of it to his disciples, in his conduct at the last Supper and in the garden of Gethsemane, all show, Christ seemed to feel that the doom to which he was hastening was one of darkness and distress, and this seemed to be literally fulfilled in his cry on the cross. Had Christ simply been a man this shrinking would have shown that He was cowardly and instead of being the loftiest of men, he would have sunk below even heathen men, such as Socrates and many others who have met death calmly and even joyfully.

May there not be then some deep and terrible moral significance in this desolation of Christ. I for one as a Christian man, see in all this darkness on the cross, the meaning of those awful words of the apostle, "He was made a curse for us" He was bearing our own sins in his body on the tree. Grant me this, and the cross is a peace, and strength and glory to me. Deny me this and the cross is a terror and despair to me. Why? do you ask, —I reply, because it shows me that God may desert the loftiest and purest man that ever breathed and leave him in the hour of his deepest need to die in darkness and despair, and if this be so, how can I a poor sinful man hope for help in my times of need.

It seems to me that one of these two alternatives must be accepted if we are to have an intelligent view of all that is meant by the life and death of Christ.

Yours sincerely,
I. H. H.

NOTICES.

THERE will be special services on Sabbath (28th inst.) in the Ambroli Mission Church and in the Free Church, Esplanade in connection with the Jubilee of the Free Church of Scotland's Missions.

In the Ambroli Church the services will be at 8 A.M. in English; at 4 P.M. in Marathi.

In the Free Church, Esplanade the service will be at 6 P.M.

All interested in missions are invited.

THE Monthly Missionary Prayer Meeting will be held in the Baptist Church, Bellasis Road, on Wednesday, March 31st at 8 P. M.

Amor Dei duc at: received.

Epitome of News.

SATURDAY, MARCH 20.

—The Vingorla Inquiry has now been concluded. The finding of the Court is, that there was absolutely no evidence to enable it to come to a decision as to the cause.

—*Times of India*: Candahar, 19: A Ghazi attacked a Kahar in the town on the 17th, and wounded him. The Ghazi was killed. A Ghazi this morning attacked a soldier of the 25th Punjab Native Infantry, and killed him. The Ghazi was also killed.

—Lieutenant R. C. Temple, of the Staff Corps, eldest son of Sir Richard Temple, was married, on Thursday, at the Calcutta Cathedral, to Miss F. Searle, second daughter of Colonel Searle, late Under-Secretary P. W. D.

—At the Girgaum Church, on the 29th of February, there was a collection for the Irish Relief Fund, of Rs. 371-12.

—The Chamber of Commerce, Bombay, proposed that the mail steamer should leave Bombay at 7 p. m. on Saturdays, until the 1st of June, and from that date until the end of the year at 2-30 p. m. This proposal has met with the approval of the Director General of the Post Office of India and the Government of India, and the change will be carried into effect commencing with the steamer timed to leave Bombay on the 5th June.

—A letter by Mr. Rajendralal Mitra on the Ajunta caves, contains the following extraordinary statement: "Caves Nos. XII and IX have inscriptions in the Latin character, which, antiquaries are unanimously of opinion, retained its integrity to the close of the third century B. C., but changed in the following century to something different. No one at any rate has yet seen any record in the Latin character which dates from after the commencement of the Christian era."

MONDAY, MARCH 22.

—*Lucknow Witness*: "We are sorry to learn that Dr. Valentine the well known medical missionary at Jeypore, is compelled to go home, completely broken in health. He takes also with him his motherless girl, Nellie. Many, as he departs, will remember him in their prayers. The last numbers of *The Missionary Record* and of *The Children's Magazine* contain deeply appreciative notices of the death of his little daughter Ettie which followed so soon after that of his wife, a sketch of whose devoted missionary labors appeared in the November number of the *Record* from the pen of Dr. Shoolbred."

"The American Evangelists who are to make the tour round the world this coming year, announce that they will leave New York on the 26th of June after holding a Camp-Meeting at Round Lake from June 12th to June 21st. They will proceed at once to England so as to open meetings at Surrey Chapel. London, where they have been invited by the primitive Methodists, about the middle of July. After spending some time in Great Britain they will come to India, probably taking Rome and Jerusalem on the way."

—The Baptist Denomination of the United States, according to the Year Book for 1880, in 1879 had 24,794 churches, a gain of 295; 15,401 ministers, a gain of 447; a total membership of 2,133,040, a gain of 31,101. The increase reported is not so large as in the preceding year. Other denominations practising immersion on profession of faith, number 550,541 members.

—The first statistical tables of the United Presbyterian Church in the United States were published in 1859. A contrast between that year and the tables of 1879 is as follows: Ministers, 408—675; congregations, 634—798; mission stations, 44—65; communicants, 55,547—80,692; Sabbath-schools, officers, and teachers, 3233—7647; scholars, 17,976—65,467.

—The Mississippi river and its thirty-three navigable tributaries have fourteen thousand miles of navigable waters, about one-half of the navigable river water-ways of the United States. The tonnage of these rivers on June 30, 1878, was 457,757.60 tons, about one-tenth of the entire tonnage of the United States.

—Two more minor planets have been discovered, making the number now 211. Twenty were discovered in 1879. There is no present indication that the end has been reached.

—There are more than 2000 Artesian wells in New York and Brookly's.

—At Kandahar a non-commissioned officer of the 25th Sikhs was killed on the 19th inst. by a Ghazi in cantonments. The Ghazi was also killed.

—*Bombay Gazette*: Bombay was startled to hear yesterday morning that Mr. Charles Grondona, the Italian Consul, had fallen a victim to a fatal mistake, which occurred in the composition of a medical prescription. The deceased gentleman on Saturday experienced a pain in one of his knees, and an Italian doctor, a personal friend of his, prescribed a solution of morphia for injection into the affected part. Contrary to the English custom, the doctor, in writing the prescription, wrote the Latin for "grains" in full, and the chemist's assistant, who directed the making up of the prescription, being accustomed to see the word expressed by the letters "grs," understood what was written to mean "grammes," and prepared the solution accordingly.

—Two more enterprising Europeans have performed the overland journey from China to Burmah. A correspondent of a Calcutta paper writes:—Two Austrian gentlemen have reached Rangoon from Shanghai *via* Mandalay and Bhamo. They attempted to get through Thibet to India, but were stopped and so they directed their footsteps to Mandalay. With the exception of being detained some time by the wild Kachins they were not otherwise molested. The route had been already travelled over

by Captain Gill, of the Royal Engineers, and by a Scotch Missionary who assumed the dress of a Chinaman.

—*Times of India*: That beautiful convolvulaceous plant, with large rosy flesh-coloured flowers, heart-shaped leaves, and a spreading, not climbing, habit, that was introduced to our gardens four or five years ago and has since been propagated extensively, has been identified by the authorities at Kew as ipomea carnea, jacq. It is of South American origin.

—Two weeks in succession the out-going English Mail steamer has run down a Native boat. The men on both occasions were saved.

Tuesday, March 23.

—*Times of India*: At no period since the operations of December last has the situation in Afghanistan possessed the interest of the present moment. General Stewart's division is at length under orders to advance to Ghuzni by way of Khelati-Ghilzai, Mahomed Jan is threatening an advance upon Cabul, the Hazarahs are creating a diversion in our favour, and the Mustafi is operating upon the minds of the Wardak chiefs. The intelligence which we publish this morning regarding Mahomed Jan's readiness to further a conference of Sirdars may lead to some arrangement between us and them for the final settlement of Afghanistan, but as all that is still *in nubibus*, whereas the presence of a hostile force in and around Ghuzni is a stern fact, we regard the advance of the Kandahar division as the most important feature of the situation.

—The Consul-General of Liberia has issued the following; "By the Liberian mail steamer which arrived in Liverpool on the 19th inst. official advices have been received at the Liberian Consulate-General of the annexation by the Republic on mutual and peaceful terms of that vast and important country adjoining the interior frontier of the Republic, known as the Kingdom of Medina. Medina abounds in the richest of African productions, there are thousands upon thousands of acres of gold and iron fields, its forests are teeming with ebony, palm, gum, and rubber trees, whilst the well-known Liberia coffee-tree is found growing spontaneously to the height of thirty and forty feet in all its native splendour. In this new acquisition Liberia has opened still wider the door into the interior of Central Africa; the Medina Bopora country with its seven hundred thousand souls will, with the exception of the coffee plantations on the St. Paul's River, form the richest and most populous portion of the Republic."

—The General results of the Greek census of last year have just been published. The total population of Greece is now 1,679,000 souls against 1,457,000 in 1870. The increase per annum has accordingly been 1.69 per cent. From 1860 to 1870 the annual increase was 1 per cent.

—The Wesleyan Methodist Society was founded in 1739; and now the parent stock and its numerous branches in this country alone provides for the spiritual wants of nearly one eighth of the population of England and Wales. There are about 16,000 chapels and preaching-places, 3,600 ministers and nearly thirty-five thousand lay preachers. At the end of the first sixty years of Methodist history the Congregationalists and Baptists together "provided religious means for two-and-a-half times as many people as did the Methodists." At present "the Methodist family makes a provision one-third greater than the Congregational group."

The Rev. G. Mabbs, writing about these things in the *Nonconformist*, points to two explanations: "the general employment of lay preachers, and habitual concentration of resources for home missionary extension."

Wednesday, March 24.

—*Bombay Gazette*: We regret to hear of the death of Mr. Elias David Sassoon, a well-known Jewish merchant of Bombay, which took place at Galle on Monday morning last.

Kabul, March 22—News from Ghazni has been received to the effect that the Hazaras recently attacked four forts near Nani, 16 miles south of Ghazni, captured them, killed all the men, and took the women captive.

Mahomed Jan has gone to Nani to check the Hazaras raiding.

Mr. Lepel Griffin's position here is chief political officer, but he is subordinate to the authority of General Roberts.

The Royal Alfred Sailors' Home anual meeting was held yesterday evening. The Naval Commander-in-Chief, Rear-Admiral Gore-Jones, presided, and there were amongst the audience H. E. the Acting Governor, the Hon. L. R. Ashburner, C. S. I., and General Warre, the Commander-in-Chief, besides a large number of naval and military officers, and several ladies. The Chairman made an interesting speech on the subject of the navy and mercantile marine, and referring incidentally to the Vingorla disaster, he said he had no hesitation in pronouncing the opinion that the ship was lost through the absence of a shipwright carpenter on board. If the carpenter had been an Englishman, the natural instinct of his profession would have taught him what was wrong, and if he had had no time to remedy the defect, in the two or three hours which elapsed prior to the ship foundering he would have constructed a raft which would have saved every single soul on board. The Admiral called the attention of the authorities in Bombay to this fact, he being strongly of opinion that no ship carrying passengers ought to leav e the harbour without a first class ship wright carpenter on board. His Excellency also alluded to the practise of carrying lascar crews on board large steamers and prophecied that it would one day result in a great disaster.

—*Overland Mail*, March 5: The Chancellor of the Exchequer's resolutions for preventing obstruction, were, on Feb. 28, after three days' debate, made a standing order of the House.

Other subjects before Parliament have been the Army Estimates, the Game Laws, the Metropolitan Water Companies Bill, and the Civil Service Estimates.

Mr. C. E. Grissell, who last year committed a breach of privilege of the House of Commons in connection with the proceedings of the Select Committee on the Tower Bridge Bill, has been committed to Newgate during the pleasure of the House.

Mr. B. Whitworth (L.) has been returned for Drogheda by 382 votes, Mr. M'Coan (Home Ruler) polling 181.

Amongst the deaths recorded this week are:—Lord H. Loftus; General A. Huyshe; Major-Gen. H. E. Hicks: Col. J. B. Kirk; and Major Ward-Aston.

The piercing of the St. Gothard tunnel is another mighty tribute to the perfection of engineering calculations. Eight years ago the work was commenced; in eight years it was to be completed, and, somewhat earlier than expected, the two working parties found themselves meeting in the heart of the mountain, and are celebrating the complete triumph of their labours. The nine miles and a half tunnel, now that the through connection is formed, is found to be so much better ventilated that a thousand extra labourers are put to work to complete the railway construction.

—*Missionary Herald*: We have recently seen tables giving the value of exports from San Francisco to the Hawaiian Islands for the past three years. They amounted during this period to $4,702,029. Vessels from other parts of the world have also found a market at these Islands. Boston has sent them directly, during the same three years, merchandise valued at $347,455. It is a striking fact, which business men should consider, that the Sandwich Islands, commercially of no importance sixty years ago, now pay *annually* at a single American port more money by $300,000 than the total amount paid by the American Board during the whole threescore years in Christianizing the Hawaiian nation. Do missions *pay!*

Thursday, March 25.

—*Times of India*: "We seem to be at last able to settle the vexed question of Abdul Rahman's whereabouts. Not only has he advanced through Turkestan, as has been rumoured for the last few weeks, but some ten days since he was actually present at Shibarghan, about fifty miles west of Balkh. This news was brought by a deserter, and will be found in to-day's telegraphic despatch from our Special Correspondent at Cabul. Abdul Rahman's approach is evidently alarming the other pretenders to the Afghan throne, and is likely to be opposed by their chief adherents. Ghulam Haidar, for instance, despatched an important force to attack him. But they mutinied, took their leader prisoner, and went over to Abdul Rahman in a body. This shows that his claim to the Ameership is popular with the masses of the Durani soldiers. But the more popular he is the better for our diplomatists when the time arrives for entering into negotiations."

—The *Surat* with English Mails left Aden for Bombay Wednesday 8 a.m.

—The report which came out by the last mail that Vera Sassulich had been arrested is contradicted this week.

—*Times of India*: The Sunday issue of the *Indian Mirror*, what with its accounts of pilgrimages to Moses, entertainments in honour of Socrates, and strange vocabulary, is becoming as difficult for ordinary people to understand as the *Theosophist*. In the last number of the *Mirror* received here is letter "To Jesus Christ, formerly of Nazareth, now in Heaven (wherever his holy spirit may be)." The signature to this extraordinary epistle is "A Hindu in Trouble," and the writer complains that "people who call themselves Christians persecute" him. "They kick me," he says, but he must be exaggerating, for, however offended the muscular young parsons of Bengal may be by the questionable taste of some of the well-meaning exhibitions of Brahmo zeal, we do not suppose they go to the length of kicking Babu Keshab Chunder Sen's enthusiastic followers, or, as the *Bombay Guardian* politely calls them, the "Calcutta inebriates."

The Rev. Dr. Joseph Parker, of the City Temple, offers himself as a candidate for the representation of the City of London, in Parliament.

Selections.

MR. BRIGHT ON NONCONFORMITY.

On the evening of the 12th inst. the Right Hon. John Bright, M. P., presided at the first of a series of four lectures to be delivered at Union Chapel, Islington, on "The Rise of Evangelical Nonconformity," by the Rev. R.W. Dale, M. A., of Birmingham. The lecture was announced for half past seven o'clock, at which time the spacious building, capable of seating nearly 2,000 persons, was crowded in every part.

Mr. Bright, who, on rising, was greeted with loud and prolonged cheering, said that when Mr. Allon wrote to ask him if he would preside, he considered it a great compliment, and he told him that if he could do anything that was agreeable to Mr. Dale it would give him great pleasure to do so. There was one other reason of his being there—viz., that he had always since he could read and think, taken a great interest in the question which was to be brought under consideration that night. Since his boyhood he had been accustomed to consider it with much pleasure, having sprung from the stock of the martyrs and the sufferers of two centuries ago. (Hear hear.) He was afraid that amongst Nonconformists

there were but few who had sufficiently studied the reasons why they were Nonconformists; and he suspected that there were still fewer amongst Conformists or Churchmen who knew much of the origin and cause and result of the great mass of Nonconformist opinion which existed in England at this time. It would be well for Nonconformists that they should look back to the history of their fathers and the fathers of Nonconformity; that they should learn from them what great results of freedom had been achieved: that they should learn from them how much was due to truth, and how much they had sacrificed to conscience. He had no doubt they would find that in the position they now occupied as members of the various Nonconformist bodies of this country they had not only nothing to be ashamed of, but everything to justify their cause, and everything to make them satisfied with the position which they held. (Cheers.) On the other hand, if Churchmen were to study a little of the same subject, they would come to the conclusion that their fathers, and those who spoke and acted in the name of their fathers, had pursued an unhappy and unwise policy, that that policy had failed, and that now, looking back, they would regret very much that differences and strife had arisen in past times which might have been avoided, and which, if they had been avoided, would have left fewer seeds of discomfort and contention and evil than those we now found spread throughout society in the United Kingdom. What was the Nonconformity which they professed and which they spoke of? (Hear, hear.) Nonconformists were those who in past times had declined, and now declined, to accept a system of religion which had been built up, not on the foundation laid by the prophets and apostles of old, but rather on a foundation laid for political purposes, mainly by monarchs and statesmen. (Cheers.) For monarchs and statesmen, as they appeared to us in history, hardly anything could be better than Conformity. It made government —and government with much evil in it—exceedingly easy and the wheels of evil in many things to run with great smoothness. (Hear, hear.) But with regard to religion as apart from politics and the general effect of what we called Conformity—that is, agreement with the religion which the State had provided for us—it tended almost necessarily to atrophy and numbness, and even death. William Penn, who was an eminent man in the small sect to which he belonged two centuries ago—(loud cheers)—and was the illustrious founder of the province of Pennsylvania, expressed an opinion that there was no greater mistake than to suppose that a country or people were strengthened by all the people holding one opinion, whether upon religious doctrine or religious practice: that a variety of opinion and profession and practice was a strength to a people and a Government if all were alike tolerated. (Hear, hear.) He believed many passages in history would confirm what William Penn said, and what he held now to be true. The hon. gentleman then alluded to the position of Nonconformity in France and in England, and showed that whereas it was in France almost suppressed two or three centuries ago by war and persecution, and that profligacy in the Church was rife, the final result being revolution, in England, on the other hand, it had lived in spite of the unfavourable conditions under which it had struggled. Since the Reformation we had had since the earliest period Puritans, and, following them, much like them, their successors, the Nonconformist bodies of this country. We had had persecution enough in England, as we all knew. It had not vanished a long time from amongst us. In the time of Charles II. there were in prison not less than 4,000 persons of the sect of which he was a member. In twelve years of that time more than 8,000 were imprisoned, and more than 400 died in prison. About 15,000 families and more than 5,000 persons died under bonds for matters of mere conscience to God in the time of Charles II. But persecution never reached the point of extinction, so far as Nonconformity was concerned. Nonconformity was only persecuted, and as far as law and practice could do it, degraded and insulted. For the last 100 years Nonconformists in England had taken quite a different position. They had for a long period been a great advancing and reforming force in our great political life. (Cheers.) He admitted with sorrow that even now the people of this country were set apart somewhat in two great divisions, the Church and Conformists on one side, and the Dissenters and Nonconformists on the other. It seemed to him a painful misfortune in this country that there should be suspicion and dislike and enmity to some extent between large classes of persons professing to believe and practice the religion of Christ. He knew not why the Church should dread Dissent or hate and despise it, for there was no difference in doctrine or practice which could justify the feelings which existed too much between Churchmen and Dissenters in our country and time. Referring to the twenty-six bishops who sit in the House of Lords the hon. gentleman said they appeared to have seats merely to associate religion with the great policy of the State, and to give proof to the world that we are a Christian nation—but they retained the same places whether the Government changed or not. He would not say thay were not good men, but they were placed in an unfortunate position for doing good. (Hear, hear.) The speaker then proceeded to show what Dissent had done in the United Kingdom, and instanced the numerous chapels and schools built, the ministers supported, and the Christian work it had conducted, although the Nonconformist body did not include the great wealth of the country. In conclusion, he contended that their morals, industry, and domestic virtues would bear comparison with similar qualities amongst Churchmen of every state and rank. Applause.)

NOVEL READING.

Few features of the present age are more marked than the general demand for works of fiction. Beyond question, the readers who delight in the imaginative treat which the novel enables them to enjoy, outnumber all other classes. Fiction, accordingly, is now the most prolific branch of literature. A year or two ago seven hundred and thirty novels were published in the twelvemonth, being at the rate of exactly two a day for the entire year. But the manufacture increases, for in 1879 the English press turned out no less than 1,013 novels, or close upon twenty per week. These returns do not include the short stories and serial tales which never reach volume form, but refer only to separate and distinct publications, many of them in three volumes. Hardly a magazine or periodical appears without one or more tales as part of its contents. Circulating libraries overflow with novels, and hundreds of them lie upon almost every railway bookstall. One vast flood of fiction rolls over the land. Is it for good or for evil? And, in particular, is it influencing the rising generation—that is, the welfare of mankind in days yet to come? Very various degrees of talent are to be found in these gaily covered volumes. Some are written with remarkable descriptive power, and by authors who evidently possess highly cultivated minds and a wide experience of life—not always, perhaps, of its nobler or most pleasant aspects. But others are utterly tedious and dreary; full of morbid feeling and false sentiment, and only calculated to promote the like in the minds of their readers, unless, by good fortune, contempt and disgust should arise in their stead. The "characters," such as they are, have been so often sketched before; the same puppets dance through the same figures, the same kind of catastrophe winds up the piece. One wonders that it should be possible for any reader to travel over so much of the same ground again and again. Some novels make a strong point of their "local colouring," and sketch the scenery and peculiarities of a particular neighbourhood. Others are strongly suspected of drawing very much "from the life," of being in fact pieces of almost unmitigated personality, in which individuals obnoxious to the writer are "touched up" to his heart's content. But surely all resources must fail at last; every type of character will have been sketched; every kind of scenery depicted, every contingency of life supposed and described, and even of this trade of "making many books" we may hope there will one day be an end. For the results of reading them are often very serious. Precious time is consumed wholesale. Habits of indolence are formed, and often rivetted upon the character with terrific firmness. Novel reading keeps its votary in an unreal world, produces an artificial and often very querulous condition of mind. The novel may do for the mind what opium-eating and dram-drinking do for the body—enfeeble, vitiate, and destroy it. Originally, no doubt, it is often resorted to—like opium or drams—as a refuge from care or pain, or a relief from the weariness of an aimless and profitless life. And in time the mental sedative becomes as imperious a necessity as the physical sedative; a morbid craving for it is established; the victim cannot bear to be without it, and at last can relish little or nothing else. Very sad, very terrible is the state, either mental or bodily, in which a diseased appetite has attained an entire mastery, has gained control of the desires and the will. The novel-reader is always on dangerous ground, and had better recognise the fact. The fascination may assert its perilous ascendancy, and must therefore be jealously watched and guarded against. If the effect of an occasional indulgence in fiction be simply to cheer and refresh the mind, and send it back to work more fit for labour than it previously was, he must be a very stern moralist who would proscribe the novel as wholly unlawful. But if reading fiction tends to make duty irksome, and the realities of life to seem tedious, if an opportunity for a return of the indulgence is awaited with eagerness and even with some degree of impatience—then, indeed, there is danger. And which of these two classes of results is the more common, experience has made painfully clear. It would be hard to say that no thoughtful person ought ever to read a novel. To divert the mind from a bitter vexation or harassing care, to beguile the languors of convalescence, or give a sensation of rest to the overworked, it may sometimes be serviceable. Fiction may have a purpose, social, philanthropic, or political. It may even have been written by a Prime Minister. But much novel-reading of the kind generally in vogue undoubtedly contributes to produce nervousness. Physicians recognise the fact. The hurried reading, and the exciting nature of many of the stories, do not tend to soothe the brain at all, but rather to over stimulate it, sometimes very injuriously. Most novel-readers read greedily, and the habit grows upon them. Then, again, people forget *how much* they read when fiction is in question. The time and effort consumed by ten or a dozen three-volume novels would carry any one over some far more productive ground; say a course of standard history, or a set of instructive and yet entertaining travels, or an introduction to some valuable science. And how different the result! In the latter case the mind would not only be braced by the exercise, but permanently enriched by the fruit of its labour. It will probably be useless to dissuade men from all dealings with fiction while the works of Scott and Dickens, of Thackeray and George Eliot, are accessible; but it never can be useless or needless to warn of the risk that may be run and the price that may be paid. A very hard and fast line ought certainly to be drawn, and the works of various popular novelists of the day—ladies, some of them—should be on the far side of it. No bad effects of novel reading are more marked, or more certain, than these; it tends

to unfit the mind for sustained thought, for continuous application—in fact, to enfeeble it And it tends, alas! to prevent serious thoughts. to dissipate good impressions. One of the earlier Christian Councils had before it the question of whether it was lawful for Christians to listen to the professional story-tellers, the *raconteurs* or *improvisatori*, who were the walking novels of their day. The decision was against the indulgence; partly, if not chiefly (if we remember aright), on the ground that the narrations in question were often marked by great impurity; fiction has not wholly freed itself from this taint in the nineteenth century. And on other grounds the decision was a sound one. Life is too short for much novel reading. Too many duties crowd in their claims upon our time and thoughts. "Life is real, life is earnest," and many of our readers we are well assured have realised its importance, and above all its relation to the life to come. They will seldom feel able to allow themselves to lounge away precious hours over the exciting but too often empty and profitless pages of the novelist, —*Watchman.*

THE ABUSE OF NARCOTICS IN ENGLAND.

DURING the past month the *Times* and the *Daily News* have contained letters and leading articles on this grave subject; a brief summary of which will be useful.

F. R. C. S. wrote: "An exceedingly dangerous narcotic drug called chloral was introduced into medical practice a few years ago, and is now, no doubt, extensively prescribed by physicians. But the extent to which it is prescribed by physicians is altogether thrown into the shade by the extent to which it is swallowed by the public without medical authority. . . . A person who is a bad sleeper, either from overwork, from disease, or from any other cause, almost invariably begins taking chloral, with the result, among others, that scarcely a week passes in which some death from the misuse of this powerful poison is not recorded. In the same way there is an enormous family consumption of a preparation which is said by analysts to consist essentially of morphia, one of the active principles of opium, flavoured by musk and other ingredients, none of which are present in sufficient quantity to exert any material effect upon its action. To all intents and purposes a dose of this preparation is a dose of morphia; and this stuff, which is largely advertised, and s probably chiefly taken by women, has been the means of inducing innumerable wives and mothers to seek an escape from the duties and responsibilities of their lives by keeping their poor brains in a state of chronic opium muddle. Such a condition is generally destructive to health, and is always destructive to domestic comfort and happiness. The female opium drunkard not only ruins herself, but the disorder and mismanagement of her house are only too often ruinous to those whose welfare depends upon her." The next day, F. R. C. P. writes: "The following case, which occurred in my own practice, is to the point. I was consulted by the friends of a lady who had a number of symptoms, which for the sake of brevity may be termed 'nervous.' After a time their character and obstinacy induced me to suspect the improper use of some so-termed sedative. Inquiry and suggestion failed to elicit the truth, and at last I was under the necessity of hinting my supposition to the husband. This eventually led to the discovery in the back part of a wardrobedrawer of a number of empty bottles, which were labelled, and had originally contained a patent liquid holding morphia and other ingredients in solution." Dr. Kesteven relates the case of a patient of his, who went into a druggist's shop and bought a bottle of a patent medicine, of which opium is a main element, with suicidal intention. O. A. W. follows with a word on behalf of infants: "I believe that doctors agree that 'soothing syrups' and 'sleeping drops' are little short of poison, and yet they are sold by respectable chemists, chiefly to the poor, who, either ignorantly or with wilfully evil intent, give these opiates to their own infants, or those they have the care of. At inquests this is often found the cause of death, but I fear that but a small proportion of the deaths come under the notice of the coroner." Mr. J. H. Baldock says: "As a chemist, I know some of the devices resorted to by persons anxious to obtain one or other of the three narcotics most frequently resorted to for the supposed purpose of procuring sleep. Need I mention opium, laudanum, and chloral? Only a short time since I declined to supply a gentleman with the first of these, and even went so far as to write him a letter of admonition." The coroner for Doncaster contributes an account of a fatal case, in which "the victim, three months old, troubled with a cough, was 'doctored' by its mother with two doses of 'soothing syrup' (about a teaspoonful each), administered at an interval of two hours. Upon analysis the mixture was found to contain opium, and had been sold to a mere child, in an unlabelled bottle, by an unregistered druggist, who asked no questions. The verdict of the jury was death from 'opium poison.'" E. Y. informs us, through the *Daily News*, "On one day in last week two inquests were reported from different part of the country in which these poisons were the cause of death. In one of these cases it was stated that the deceased had been drinking laudanum 'like sherry,' and must, therefore, have been able to obtain it in large quantities without any difficulty. In the other a country chemist had supplied, with hardly any demur, half-a-dozen doses of a mixture containing five grains of morphia to the dose, the ordinary amount being from a quarter to half a grain."

In giving these extracts we have confined ourselves to the facts. If now we ask what is the motive which led these gentlemen to write to the papers, the answer is, not simply to warn the public, but mainly to advocate a revision of the Pharmacy Act. The writers are all of one mind, that poisons and poisonous compounds can be obtained in this country with perilous facility. They urge that Parliament must interfere between the sellers of these deadly preparations and the unhappy victims of a craving for narcotics. There is no difference of opinion discernible among them, and the issue to which their letters point is that these drugs should be administered only under medical authority for a medical purpose, and that the public should be debarred from purchasing them as a means of self-indulgence.

In this view the Society for the Suppression of the Opium Trade of course heartily concurs. We are glad to learn from the *Pharmaceutical Journal* that there is a prospect of the medical and pharmaceutical professions combining for the purpose of securing the necessary legislation. Difficulties, no doubt, will have to be encountered. The interests of the vendors of patent medicines will not yield to the public good without a struggle. But if the leading members of the two branches of the great healing profession unite in hearty support of a well-considered measure, we may reasonably hope that success will crown their efforts.

But now let us put the point-blank question, Why do we, the British public, while we insist upon being protected from the indiscriminate sale of opium, refuse to allow the Chinese Government to protect its people from this dangerous drug? Nobody dreams for a moment of excusing the opium vice here. Why do we not only apologize for it, but actually do our utmost to promote it in China? This discussion of the abuse of narcotics in England ought once for all to silence the hypocritical apologies for our Chinese Opium Trade, which, to our disgrace, have been so often heard both in Parliament and in the Press.—(*Friend of China.*)

THE FRIEND AND HIS ANCHOR;

OR, THE WAY TO LEARN OF THE LORD.

BY REV. W. E. BOARDMAN.

THERE is nothing mystical in the way of the Lord. It is just the way we gain information of any one else.

If any one knows what it would be of great profit and pleasure to us to be acquainted with, and we have reason to know that the knowledge of it will be freely communicated to us if we ask it, what do we do?

We come to him and make known our desire, and await the answer. Do we not?

That is just the way to learn of the Lord.

And we might learn a great many more things than we do, if we would only come to Him and wait upon Him until He should teach us.

I know a man, a Friend, and I confess to you that I have learned some very precious things from the Friends, and especially about this matter of waiting on the Lord.

Well, this Friend used to be a sea-faring man, in a very humble way, but the Lord has now taught him, and prospered him in is business, until he has become very rich, and has no more any occasion for exposing himself to the perils and hardships of the sea.

At one time, when he was the first officer of a ship, they ran into the harbor of Gibraltar, and the captain went ashore leaving the Friend in command, and directed him to cast out the best anchor. It was growing dark; the Friend passed the order to the second officer, and in endeavoring to obey it, the anchor in some way was let slip, and lost in many fathoms of water.

This was a bad business. The loss would be not less than £200, and would all fall on the Friend, together with no little blame. Yet he had done his duty and was not blameworthy at all.

What should he do?

He might have been terribly provoked, and raised a great storm about the heads of the second officer and men, but he did nothing of the kind. He was a man of quick and strong temper by nature, and quite capable of making his anger felt by those under him, but he showed no violence whatever; took it calmly, got everything done, got out the next best anchor, and all things safe for the night, and went down into the cabin, sat down, put his case into the hands of the Lord, and waited upon Him in silence to hear what He would answer.

He had not long to wait, however, before the answer came in the Lord's own way, and a very beautiful way it was. He was all in the dark, and darkness covered the sea, and yet in a moment he saw the anchor at the bottom of the sea, and saw just how it was lying, and how and where the grappling irons must be let down to lay hold of the anchor.

He believed in the Lord in the first place, and had proved Him many a time before. And therefore he came to Him now and put the case in His hands. And now that the Lord had shown him the anchor at the bottom of the sea, and how to recover it, he was not unbelieving, and feverish about it, but perfectly at rest. He retired and slept very soundly till day-dawn, when he awoke, called the hands, let down the grapplers just in the place and manner shown him the night before, and up came the anchor at once. And he was saved the £200, and the blame, and was filled with joy in the Lord.

This is the way to learn of the Lord. He knows everything, and there are a great many things He would teach us to our profit and delight if we would come to Him in this way. But we must believe He is able and willing to do it. And we must put ourselves and our desires all into His hands, to do with us and with them His own will and pleasure, and then wait on Him to know what His will is, and let Him show it to us in His own way. This is precisely the way to learn of the Lord how to be saved from sin, and how to live by faith, and how to walk with God, and have the testimony of His holy fire in our hearts that we please Him. It is, just to come to Him as the Friend came to Him about the anchor, all in the dark

confessedly so, and put the case in His hands, and wait upon Him in the stillness of a heart which has rolled off its burden on Him.

Many do just the opposite of this. They come to the Lord and tell Him what He must, do for them, how He must sanctify them wholly, and fill them with the fullness of God, instead of submitting the matter to Him and telling Him that they do not know what it means, nor how it is to be done.

And besides this they go on in the most vociferous and agonizing strain, as if He were unwilling and must be carried by storm, instead of rolling over the burden on Him, and waiting in respectful silence for Him to make it all plain.

Nothing can be wider than the difference in the results of these two diverse ways. The one who comes and prescribes his own way to the Lord, and thinks to compel Him to do what He prescribes, gets nothing. Nothing? No; he gets something, but not what he expects—he gets disappointment, and perplexity enough. The other, who comes and commits himself in the dark to the Lord, and waits in stillness on Him, expecting the Lord to show him His way, gets what? Something very different from what he would have demanded if he had gone in his own head to the Lord; and infinitely better and more glorious; he gets the Lord Jesus Christ shown to Him in His loveliness, and wisdom, and power, as his own present sanctification, and as his keeper henceforth in all the way he is to go, and his strength for all the work and in all the trials of life—he gets an anchor that holds, and never slips, worth ten thousand times ten thousand such anchors as the Friend recovered—and that in the very same way.—(*Times of Refreshing.*)

Miscellany.

—The *Indian Ch. Gazette* publishes a remonstrance addressed by one English clergyman to another who was a Freemason. We give some extracts from it:

Freemasonry is (*a*) anti-Christian; and (*b*) chiefly anti-Catholic; a great parody of the Catholic Church, her ways and spirit.

It is anti-Christian. It gainsays the Christian creed. How is this? For at least they believe in one God. As a gallant officer, who knew his drill-book better, I fear, than his Bible, once said to me "We acknowledge a Supreme Being."

My answer is that there is but one God, not two. There cannot be two Gods, one who is Triune, and the other a Monad. There is but one God, the Father of our Lord Jesus Christ. "He that honoureth not the Son honoureth not the Father." "Whosoever denieth the Son, the same hath not the Father." (John, v. 23; I John, ii. 23.) "Whosever transgresseth and abideth not in the doctrine of Christ, hath not God." (11. John 9.)

And that which is *un*-Christian (*i. e., without* Christ) is also *anti*-Christian (*against* Christ). "He that is not with Me is against me. He that gathereth not with Me,—he who gathereth into any other society but my Fold, the one Holy Catholic Apostolic Church,—scattereth." If we ignore the light that is now shining in the world, it must be because we love the darkness.

Masonry implicitly denies the Redemption that Christ has wrought, and the grace that He has brought us. It counts the Blood of the Covenant wherewith Christians are sanctified, an unholy, that is, a common, thing, for it does not recognize that Blood as a bond of union: an impure Mussulman or Hindu will be preferred to a baptized Christian. Masonry professes to make men moral, "on the square," and so on. To be moral is the same as to be justified; to be justified is to be saved, that is, a man may be saved by becoming a Master Mason, whether he be a Christian or no. And though some pious Masons would reject this proposition with horror perhaps, yet we repeat it. We do not say that Masons hold this (that a man can be saved by Masonry) consciously, and would express it in *words*; but *practically* this would be their idea. "Saved" means, in one aspect, being separated from the world. "Save yourselves from this untoward generation." (Acts ii., 40.) But if we go out of our way to bind ourselves to others by the strongest possible ties, we evidently do not hold them as the unsaved and the reprobate; we manifest no desire to save ourselves from the world.

It is sad to see the confusion between Nature and Grace: the inability to discern between that corrupted substance which we have received from our common ancestor, Adam, whose fruits must be, like itself, more or less corrupt, rotten at the core, however fair exteriorly, and the new life which we have received from the Divine Son of the Virgin, the fruits of which alone can be holy. It is deplorable to think that the Divine gift of Charity can be confounded with any mere human philanthropy. Surely we do not need to be told that "Charity," or Divine Love, is a theological virtue, that is to say, one directed to God, and for God's sake, to men? "Add to your faith.....godliness, brotherly kindness..... charity." (2 Pet. i., 6, 7.) It is built up, on faith in God and Godliness. What love to God is there when His true existence is denied? When the foundations of Faith and Godliness are taken away, what becomes of the superstructure? And what is the value of mere human philanthropy in itself, not crowned by the gift of Christ—charity? (1) What is that human feeling worth which ignores all claims to gratitude, nay, even to intellectual acceptance, made by Him who died for all men, that He might draw all men unto Him? The heart that loves not the Son of Man loves not men. (2.) "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." The law is to love one's neighbour, that is to say, all men, but those especially who are nearest to us by relationship, nationality, or locality; but above all those who are united to us by the closest of all ties, that is spiritual union in Christ. "Let us do good unto all men, especially unto them that are of the household of faith." (Gal. vi., 10,)

The Christian Church has its Mysteries, its Divine Secrets, which it discloses only to those who are initiated. But perhaps the idea of Divine Mystery is imperfectly apprehended. Mysteries are not of God's making; they belong to man's weakness and imperfection. God dwelleth in the Light, but a Light which no man can approach unto; "God is Light, and in Him is no darkness at all." Only as we are gradually taken into the Nature of God can we understand the Secrets of God. Hence there is nothing arbitrary about them; no affected concealling of that which is in itself plain. Holy things were covered under the law, because they symbolized truths of the Divine Nature which are dark to men, because men are themselves in and of the darkness. Masonry certainly appeals to the love of Mystery; but does it give it bread, or a stone? kernels, or mere empty husks? Is there not an affectation of concealment which really conceals nothing worth concealing?

(5.) The church is pervaded and governed by the Holy Spirit, the Spirit of Love and Holiness. Everyone knows what Spirit Freemasonry is pervaded by; its higher aspect, a spirit of philanthropy,—its reverse, a spirit of public dinners, parade, fuss, turning poor John Brown's or Tommy Atkins's head with the delusion that be is somebody, and belongs to a great society. Most people probably look upon it as socially beneficial, at least harmless. One might take exception at its tolerating murder, —call it Lynch law,—in the case of its secrets being divulged; or as a minor point, that it enables a soldier who is fighting for his country, and is bound, in the last resort, to lay down his life for his country, to get off scot-free, which seems rather mean to a civilian, but barring these, and allowing, as we have said above, for the general natural goodness of English Masonry, can we be sure that where the Divine Spirit does not reign, (how can He when His existence is ignored?) a much darker spirit will not enter? Who will profess to predict what Masonry may be in the future, non-christian as it is, which even Masons must allow? Who, that is, who believes that we are compassed by a host of fallen spirits, that—as much now as in the days of St. Paul,—we wrestle not with flesh and blood, but with principalities and powers, with the rulers of the darkness of this world, with spiritual wickedness in heavenly places. (Eph. vi., 12.)

TELEGRAPHIC NEWS.

St. Petersburgh, March 18th: General Skobeloff starts next Tuesday to take command of the expedition against the Tekke Turcomans.

Paris, 18th: Hartmann has confessed that he was the principal author of the late attempt to blow up the Czar's train at Moscow, and says that he ia now going to America.

Constantinople, 18th: Disturbances have broken out at Smyrna between the Massulmans and Christians, and all the Consuls there have summoned their respective war vessels to the spot.

Trieste, 19th: Two Italian vessels, laden with arms and ammunition for the Albanians, have been arrested by Austrian cruisers.

Aden, 19th: News has been received here that the grand Sheriff of Mecca was assassinated at Jeddah by a Kabulee fanatic on the 14th instant. The assassin has been arrested.

London 20th, Replying to a question asked in the House of Lords last night, Lord Cranbrook promised to confer with the new Governor of Bombay, with a view to the extension of the Factory Act in Bombay. The House of Commons adjourned last night until Wednesday, when Parliament will be dissolved.

Paris, 21st: Hartmann denies having made a confession that he was the principal author of the Moscow attempt on the Czar's life.

London, 22nd: Mr. Parnell has arrived at Qeens Town. Lady Roberts has arrived at home from India. The Chinese Government has ordered twenty million cartridges from manufacturers in the United States.

23rd: A conversation took place in the House of Lords last night relating to the affairs in Afghanistan. Lord Cranbrook said that he was at present unable to explain the policy of the Government, and also said that no arrangement had been arrived at with Russia or Persia regarding Herat,—the importance of which, he remarked, was exaggerated, although under certain circumstances its annexation by Persia might be desirable, but not dangerous.—Colonel Synge, who was captured by Brigands at Salonica, has been released.

Berlin, 23rd: At a banquet given in honour of the Emperor William's birthday, His Majesty, in proposing the toast of the Czar, said he counted firmly on the maintenance and consolidation of the good relations existing between Russia and Germany.

London, 24th: The *Times* expects that there will be an equal balance of parties in the next Parliament. Lieutenant-General William Charles Forrest has been appointed Colouel of the 8th Hussars. Lieutenant-General Sir Arnold Kemball has been appointed a General. The Royal Proclamation dissolving Parliament was issued to-day. It expresses thanks for the support given to the policy of the Government, the whole object of which has been to defend the Empire and secure peace. It states that the foreign relations of the country are friendly and favourable, to the maintenance of tranquillity in Europe, and concludes by hoping for a speedy settlement of Afghanistan.

PASSENGERS SAILED.

Per P and O Str. *Nepaul, 20:*

For Southampton.—Mr and Mrs W T Church, Lord Sandhurst, Mrs Patterson and 4 children, Mrs Beachcroft and 2 children, Mr Knox, 2 children and 2 infants, Mr and Mrs Adrian Hope, Mrs Griffiths, Mr and Mrs D M Gardner, Mrs W Smith, Mrs Cockburn, child and infant, Mrs Quinton and child, Mrs White, Mrs G E Ward, Miss Lucas Calcraft, Mr and Mrs A Cook, Mrs T A E Miller and child, Mrs F E Elliot, Mrs Izat and 3 children, Mr and Mrs C Nickels and 4

children, Mr and Mrs Bartleman and infant, Mrs Wright and two infants, Mrs J A D Lloyd and child, Lieut-Col R Home, Mrs Schneider, Mrs Hannant Sport, Mr and Mrs Nash and 2 children, Mrs John Dow, Mr and Mrs J W Huntley and child, Col and Mrs Sartorius, Messrs P Beresford Hope, A Robinson, J Williams, W B Eastaway, S Sayer, H Woodward, H A Smith, Gould, Q G Waight, D Blackburn, W C Hutchinson, W C Rennie and P O Brien.

For Brindisi.—Capt Clark, Major and Mrs Harcourt, Mr and Mrs S Meyers, H E Signor D' Agular and Secretary, Major R Wetherall, Messrs, A B Patterson, W M Souttar, D E Miecusachi, J C P Baillie, S Mason, A Hannah, A Morris, C G O'Donnell, R F H Stuart, and Little.

For Venice.—Lieut-Col and Mrs E I McNair. Col and Mrs Osborn Wilkinson, Mr and Mrs Gardner, Honorable W Wilson, Mr and Mrs Armitage and 4 sons, Mr and Mrs Roberts, Messrs F Collingridge, J E Anderson, Derocher, R Gardner, M Adams, and R D Cruickshank.

For Aden.—Mr C C Harold.

For Malta.—Mrs Beville and Master Crooke.

Per Str. *Rydal Hall*, 23 :

Mrs and two Misses Brereton, Mrs Garwood, Master C Hutchinson and nurse, Major and Mrs Thackeray and 2 children, Mr Caury, Mrs Price, Mr Wyatt, Major Playfair, Miss Mitchell, Mrs Lock, Rev J Taylor, Mr and Mrs A Soslin, Miss, Roberts, Rev and Mrs C Harding and infant, two Misses and two Master Harding, three Misses Fairbank, Miss and Masters Bruce, two Misses McQuisten, Master W Martin, Captain and Mrs Teed, and Mr W P Thomas.

Per Str. *Asseria*, 25 :

For Genoa.—Rev and Mrs Herzog, 3 children and one infant, Mrs Ellwood and two children, Miss wanton, Mr and Mrs C W Lennox, Mrs T H Way 23d family, Madamlle Michel, Col and Mrs Beau and one child, Mrs R S Boys and one child, Mrs Clara Lloyd, Mrs FitzGelaid, and two infants, Mr and Mrs C Strahan, one child and one infant.

For Suez.—Mrs Murphy, and one deck passenger.

PASSENGERS ARRIVED.

Per Str. *Wistow Hall*, 20 :

Col R Jenkins, Capt Allan, Miss Beamish, Mr H E Birley, and Mr G A Kennedy.

Per P and O Str. *Teheran*, 23 :

From Southampton.—Mr and Mrs Candy and infant, Mr Crombie, infant, and child, Miss Davidson, Mrs L Ogier, Mrs Temple and infant, Mr J H Jackson, Mrs Mignon, Miss Shedden, Lieut F W Campbell, Capt Hunter, and Mrs Fairtlough.

From Brindisi.—Col Upperton. Mrs Finlayson and infant, Capt Bartlett, Major Nisbet, Lieut Col H S Anderson, Capt H Duke, Messrs T Swan, E M Fogo, H W Sterndale, G Willoughby, A J Oldham, and W Jackson.

From Venice.—Mr M Hohn, Mr G Garben, Col and Mrs Fagan, and Col Shortt.

From Gribraltar.—Lieut H Wright, and Mr J Noronha.

From Suez.—Mr Tiller, Mr Sinclair, and Wafele.

Domestic Occurrences.

BIRTHS.

WILCOX.—March 19th, At Baroda, the wife of Captain W. G. Wilcox, H. H. the *Gaikwar's* Service, of a son.

CANDY—March 18th, at Mahableshwur, the wife of R. E. Candy, C. S., Ahmednagar, of a daughter.

MARRIAGE.

STODDARD—MELLBERG—March 20th, at St. Thomas' Cathedral, Bombay, by the Rev. A. G. Lewis, John Henry Stoddard, Madras Police, eldest son of Major General T. H. Stoddard, to Clara J. Elizabeth, daughter of the late E. L. Mellberg, of London.

DEATHS.

DELANTY—March 21st, at Amraoti, East Berar, Patrick DeLauty, Inspector G I P Railway Police.

FULCHER—March 19th, at Secunderabad, of typhoid fever, Edward C. Fulcher, Lieut, 12th Lancers.

WITTIERS—March 2nd, at Rhyl, North Wales, Nora Helen, and March 5th, George Randles, the beloved children of Major Wittiers, 25th Regiment, Bombay Light Infantry.

"BOMBAY GUARDIAN."

Subscriptions received from 20th to 27th March 1880.

David Bhore, 18th May 1880, Rs. 2; Mrs. H. W. Smith, 31st December 1880, Rs. 6; Rev. C. Harding, 31st March 1880, Rs. 1-14-6; Rev. J. V. S. Taylor, 3rd October 1880, Rs. 7-10; A. H. Gale, 30th Setember 1880, Rs. 7-10.

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